

ADAHOOONILIGII

THE NAVAHO LANGUAGE MONTHLY

VOL. 4 NO. 1

WINDOW ROCK, ARIZONA

NOVEMBER 1, 1948

NAABEEHÓ DAATS'Í BIBÉESO DAHODOOLEELGO 'ÁT'É JINÍ

Naabeehó bikéyah biyi' béesh Uranium wolyéé léi' bik'i náá'ildee'. Díí beshígíí t'éiyá atomic bomb wolyéego chidí naat'a'í bikáá'déé' bidah 'ahi'níí'gíí bits'áq'dóó 'ádaalne'. Ha-át'íí shíí béesh shíí 'át'é. Díí beshígíí bits'áníldoi dóó bits'ádi'níí'ín, t'áá daats'í 'akóq bee 'agháda'dildlaadigi 'át'é. Bits'áníldoi'gíí dóó bits'ádi'níí'ín'gíí hodidool'ít dóó t'áá ha-át'éego da hqah dahwiidool'aal. Atomic bomb 'álnéehgo díí beshígíí nááná'ahjii' béesh fahgo



Tónteel wónaanídi kéedahat'íinii t'áá 'a'ltsoní dichin da 'ádaat'éii yik'ee ti'dahooníhígíí biká 'i'doolwo' biniyé díí kq' na'afbaqsii t'áadoo le'é ch'iyáán da, 'ée' da, béeso da 'ádaat'éii bihi dajiiniit'go nihitahgóó tádoowlod.

'át'éii 'ánáádaalne', 'áko doo chohoo'íí'góó hidiitááh, dóó yéigo bits'ádi'níí'ín dóó bits'áníldoi. Díí 'a'lt'aa 'ana'í yee ndeiltseed dóó kin deidiyiitááh.

K'ad t'éiyá chidí naat'a'í 'á' 'ánáádaalne', 'áko díí béesh Uranium wolyéhígíí yee ndaa-jeeh dooleet, chidí bitoo' dóó chidí bik'ah t'ei doodago. Náás hodeeshzhiizhgóó shíí 'teejin dóó chidí bitoo' dóó chidí bik'ah dóó siil yéé doo hooghan góne' bee dahoneezdo da dooleet, dóó doo chidí yee ndaa-jeeh da dooleet. T'áá daats'í díí béesh Uranium wolyéhígíí 'á-kót'éego 'ádoolniit, doodaii' díí beshígíí daats'í béesh fahgo 'át'éii 'ánáánályaago daats'í 'á-kódooniit.

Wáashindoondéé' 'ádaaníigo díí béesh Uranium wolyéhígíí Naabeehó bikéyah biyi' díkwíigo shíí haagéed dooleet, dóó Dibé Ntsaa biyaají Kin Lání hooleyé 'áadi t'éiyá hasht'e-daalne' dooleet. Díí béesh Uranium wolyéhígíí hadaagéedgóó t'áá 'a'ltso bik'é 'azláa dooleet, 'ákwíí nehelyéé dooleet'gíí t'éiyá 'lah doo bééhózin da. Ndi Naabeehó t'áá 'íiyisíí bibéeso hodooleet sha'shin.

Uranium is the metal which furnishes the ingredients from which the atomic bomb is made. And atomic energy will no doubt replace coal, petroleum and steam in the future to supply us with power. They are mining uranium now on the Navaho reservation, and will probably mill it at Durango. The Navahos will be paid for this uranium which comes from reservation mines. Just how much revenue they will receive from this source is unknown, but it may well be considerable.

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MOGÍTSOH K'ASDÁÁ' NAHASTSEED

'Indiana hooleyéego náhásdzooígíí biyi' haa'í shíí t'áadoo le'é na'aldloosh 'ádaat'éii daníí'í bá haz'áq góne' diné nizhdilt'éego nijilnish 'nt'ée' mogítsoh hach'í' ch'í'ahineelch'áq' lá jini. Béesh tó bii' daníí'ín'gíí 'á' yisdohgo 'éi hasht'éejidléehgo baa niji'aash 'nt'ée' jini. Diné 'á' haaz'ái baqah hazhneezhch'áq' 'nt'ée' mogítsoh 'á' t'áá hakée' haaswod jini. T'áá doo 'asohodéébéézhgóó k'ad mogítsoh ho'nii-gh'áqago 'á' háká 'ajííjée' mogí yéé 'á' bi' dazh'deesd'ogh jini. 'á' shíí 'éi t'óó haa yah 'anídaaswod. Dinéhígíí 'á' mogítsoh hálá-zhoozh naakigo k'íiniit'ahazh lá jini. Dóó t'áá 'ajíí'ah yéigo 'atííhooolaa lá jini.

Two men, while repairing water pipes in a zoo, were attacked by apes kept in a nearby cage. They were both badly injured. One of the apes had to be shot; the other one was recaptured. The apes had broken the lock on their cage in order to attack the men.

BILAGÁANA SILÁAGO TSÍDII YIL NINÍDÉEL DÓO BIZTAŁ

Floyd Hughes joolyéego siláago yah 'ada' iiniit'í daníí'ín'gíí 'atah jil'igo 'atiingóó ho' 'oolwo' 'nt'ée' 'atiin baqhgóó tsídii nitsaaz léi' sidáago jiiit'áq jini. T'áá shíí 'áko tazhii ts'ídá neesk'ahii baqah tsízníkéezgo chidí ni' 'ájiilaa dóó baa jilwod 'nt'ée' de'ádaago t'óó báhá-dzidgo haláahdi 'ndiidzá jini. Bi' nizhdoodit' biniyé bich'í' náás kójiidzaa, 'nt'ée' t'áadoo kót'é 'ilíni naa'ahódziit'áál lágo 'inda baa 'áhozhniiz'íí jini. 'Nt'ée' tsídii léi' háadi shíí t'éiyá hólóq 'leh, danitsxaaz dóó t'áá 'íiyisíí dadilwo' 'leh, 'éi 'á' 'át'íí lá jini. 'Líí' nahalingo 'aditał lá jiniigo baa hojilni'.

Nááná'ahd'éé' Bilagáana 'á' háká 'eelwodgo 'inda bi' nizhnídeél dóó t'áá Bilagáana bi-

'INDINS BEE BICH'Í' 'ANÍDAHAST'Í'II BĀ BAA HWIINI'Í'

Hoozdojii Phoenix hooleyéedéé' hani' dabi-káa'go t'áá 'ákwíí jii hadahinidéhígíí k'ad díkwíidi shíí Lók'aah Nteeldóó 'Aze'e'íí'ínitsoh Salsbury wolyéhígíí yaa halni'go haníídee'. 'Ániid 'á' hanáánídee'íí'gíí t'éiyá kóniigo yaa halni':—

"Naabeehó dine'é kéyah bá náhásdzogo t'óó yii' k'ee'qqa noot'íí t'éiyá. Díí kéyah bá náhásdzooígíí bá k'ée'oolchx'q'go ha'át'éhígóó da bini' t'áá bí 'ák'indadikai dooleet yéé Wáashindoon wolyéii doo bá yaa yiniit'íí'góó k'ad neeznádiin náahai. Wáashindoondi 'Indins bindajilnish biniyé dah náhidizhnoob'íí' t'áadoo le'é diné bá yá'át'ée' dooleetii doo ts'ídá yéigo bidahozhdi'aah da, 'éi bee 'át'é.

"Lók'aah Nteeldóó 'Aze'e'íí'ínitsoh wolyéhígíí t'áá 'nléi' haa shíí nízhadéé' Naabeehó dine'é yitahgi kééhat'íí'go hoolzhiizh. 'Áádóó t'áadoo le'é Naabeehó bee bich'í' 'anída-haz-t'í'ii dóó Naabeehó deinízinii 'a'ltso bá bi' béé-hózin. 'Áádóó t'áadoo le'é Naabeehó dine'é bá baa dahwiiniit'íí'góó 'atah yaa yiniit'íí'go hoolzhiizh. 'Áko Naabeehó dine'é 'ahidiniit' náago t'áá 'íiyisíí yit' 'ahéedahólin. Díí k'ad kót'éego diné yit' 'ahéedahólin'gíí beego k'ad Wáashindoondi 'Indins yindaalnishii dah náhidinoob'íí'gíí 'áadi ts'ídá 'aghá náhóó'áadi dah neezdáago la' ts'ídá yá'át'ée' dooleet.

"Áko ndi díí 'Aze'e'íí'ínitsoh ha'nínigíí haa shíí yit'éego yaa ntsékees sha'shin. Díí k'ad Lók'aah Nteel hooleyéego 'aze'e'ál'í' haz'ánigíí daats'í doo yits'á bini' da. T'áá 'nléidéé' 'á-t'éhéegi 'át'éego 'Indins daníí'ínii bináá'oonishgo 'éi díí k'ad t'áadoo le'é Naabeehó dine'é bee bich'í' 'anída-hazt'í'ii haa shíí nízáa-góó t'áá'ahági 'át'éego t'áá náás náánáat'ih dooleet. 'Éi baqago t'áá k'ad 'Indins daníí'ínii t'áadoo le'é yá'át'ée'go bá 'á' yidooliit'ii niil-tíígo 'éi yá'át'ée' dooleet."

Díí k'ad kót'éego Phoenix hooleyéedóó naal-tsoos t'áá 'ákwíí jii hani' dabikáa'go hadahinidéhígíí yaa halni'go 'ániid 'ndeezidéé' tsosts'id-ts'áadahgóó yook'át'édéé' bee haníídee' lá.

An editorial appearing in the Arizona Republic states that for a hundred years the Federal Government has been concerned with Indians, in an endeavor to make them self-sufficient, but has achieved little. The editorial suggests that, in view of his wide experience with, and broad knowledge of Navaho problems, Dr. Salsbury of Ganado, Arizona should be considered for a position of high responsibility in the management of Indian Affairs.

ghangi yah 'ajíí'it'e' jini. Tsídii daníí'íí'go bi' tá'dínéhígíí bi' 'anínáago 'áádéé' yóó 'eelwod lá jini. Áko biiskáni 'áádéé' 'á' yaa daaskaigo 'anideizlóóz jini. Díí tsídii 'éi naakidi neez-nádiin biighahgo dahidédlo' lá jini. 'Éi shíí 'íí' nahalingo haztał.

A patrolman was riding along a country road one night when he noticed a large bird, which he mistook for a turkey. He got out, intending to capture it, but it turned out to be an ostrich which had escaped from a zoo. The policeman came out second in the ensuing fight.

ARIZONA BIYI' NAALTSOOS 'AHI'NÍLÍGÍ

By Maxwell Yazzie, Councilman Tuba City, Ariz.

Arizona bigóoldi hóttaa dóó 'áníhwii'aahii 'alqajj' nilíinii 'áníigo k'ad bitsi' yishtłizhii Arizona yii' kéédahat'ínigí naaltsoos 'ahi'níł bee bá haz'áago 'át'é ní jini.

'Ako t'áa 'aaníí díí nihikéyah haz'ánigí bikáá' díkwígóó shíí díí naaltsoos 'adaha'níł-ígíí baa saad da'agháago hoolzhiih. Ndi kóji 'e'e'aah biyaagi kééhwit'ínigí t'áadoo hózhó yéigo yaa yinist'íí da. T'áa 'íyisíí yéigo yee haadzii'ii t'áa 'ádin, díí kóji 'ááldishní. T'óo dadiits'a'go níléi ha'a'aahjigo diné Yootóo dóó hahoodzooi yiyaa kéédahat'ínigí t'éiyá yéigo yaa saad bigháago nahashzhiih. 'Ako 'ááji dine'é 'alqajj' naazíinii lá k'ad ha'át'íí dajinií lá t'óo 'íłj kodóo. Ndi naaltsoos 'iidoo'a'ii 'éi ts'ídá naaltsoos wólta' dóó saad bee 'ak'e'elchí hoł bée'hózingo t'ei naaltsoos 'atah 'azhdoo'ał lá, 'ako kwe'é ndi t'áa bee haz'áanii t'áa hóló. 'Éi díkwíigo shíí 'at'kéé' bee nahaz'ánigí hoł bée'hózingo 'ákogo bee há haz'á. K'ad t'óo nish'jigo 'azhą t'áa yéigo da'jiiłta'ii dóó t'áa yéigo dazdiits'a'ii ndi díí naaltsoos 'ahi'níł biniyé házhi' ádazhdoolíłgi ndi t'ah bich'j' ní dajilj.

Haa'í shíí ba'át'e'go baa 'ayadahooli sha'shin. Éi doodago daats'í t'ah t'óo hadajisíí. T'óo baa ntséskeesgo tax wolyéhigíí daats'í t'ah bée'dajildzid sha'shin nisin. K'adgo 'éi sales tax wolyéhigíí 'atah bik'é 'asiilyá. 'Éi 'akéq daakingóo naalyéhé dóó da'adqáqóo da sindáo 'ídaólta'ígíí 'éi t'áa 'at'k'idqá' nihidéét'í. 'Ako 'éi bée'hózingo bik'é ní'ilyé. Náána property tax wolyéii 'éi díí Naabeehó bináhasdzo bii' doo bąqłilj da. 'Ááldishniinii 'éi 'inich'j' bik'é 'azlá ha'nínigíí shíí 'éi nihí doo nihidéét'í da. Reservation wolyéego bii' kééhwit'ínigíí 'ábidishní.

Poll tax wolyéii daats'í t'éi t'áa nihidéét'í. 'Éi 'akdó' t'áa state bee binááhólníh. T'áa bik'é 'asoolá nihí'doo'niidgo shíí 'éi 'akdó' bik'é 'asiilyáa dooleet. Ndi poll tax 'éi doo łq bik'é nehelyé da. 'Áłts'íisigo bąqłilj dooleet sha'shin. Díí doo ha'át'ii da bee nahaz'áanii doo bik'ehgo 'ádishnií da. T'óo baa ntsáhakeesii 'ash'j. K'ad díí naaltsoos 'ahi'níł bee nihá hoo'a'ígíí t'óo 'ehét'í'ool nihá 'ályaii 'át'é. Bits'áqđóo yáadi da dinéesq nahalingo wónáásdóo bitsiláhdeii da dooleetii t'óo 'ahayoi dooleet náas yidiiskqáqóo.

Nihíł bée'dahózingo kwii k'ad nihi-Wáashindoon niha'átchíní da'íidóoltahgi t'áa yi'oh neel'q nahalin. 'Ako díí naaltsoos 'adahii'níł-ígíí beego daats'í díí Arizona biyi' nihizaadigíí t'áa 'íłj dooleet. K'adgo 'éi nihinant'a'í béeesh bąqł dah naaznilígíí bizaad doo 'íłj da. Doo bihólníh dago 'át'é.

Bilagáana 'akéq Wáashindoon yá ndaalinshígíí kodóo 'aak'eedgo t'óo'góó State High School daolyéego da'ólta'góó ba'átchíní da'ólta'go náah. Bilagáana 'éi naaltsoos 'adaiiniłgo bee state binídashdzodéé' 'ólta' High School ba'átchíní dahóló. 'Éi 'ááldishní díí k'ad naaltsoos 'ahi'níł bee nihá hoo'a'ígíí náas yidiiskqáqóo bitsiláhdeii dooleetii haa shíí néelqá' doogo 'át'é. Shí 'iinisingo da'doohts'a'ii 'inda saad ła' wólta' daoohchijhii bini'dii 'atah nihízhí' 'adaahle'go yá'át'ééh. 'Áadi 'inda Democratic Party dóó Republican Party wolyéego 'at'qā dah da'ínééh, dóó daats'í state wolyéego Arizona bináhasdzoogíí bibeehaz'áanii daats'í nihidéét'í dooleet, 'éi t'éiyá hola. K'adgo 'éi t'áadoo le'é bee nihaa hwiinít'jigo t'áa Wáashindoon yee has'áanii dóó béeesh bąqł dah naaznilígíí yee nahas'áa-

HÁ 'I'NIICHJIGO HWE'ESDZÁAN BAA JIYOOZNAH LÁ JINÍ

Bilagáana ła' 'inda t'ááłáhádi bá 'i'niichjigo be'esdzáan 'awéé' bídiina' nt'ée' yik'ee t'óo bił 'áhásdjidgo 'awéé' bi'ée' dóó 'awéé' yii' danitéhigíí t'éiyá chidí yih yiyiznilgo 'azee'-ál'jigóo bił ya'iiltáál lá jini. 'Azee'ál'jidi bił 'ilwodgo be'esdzáan yihoosa' jini. 'Áádóo nát'qā' be'esdzáan yiká bił nínáá'ilwodgo 'inda 'azee'ál'jigi bá 'azhchj jini. Tsxjłł jizłł'go shíí biniinaa 'áhóót'jidi.

A man gathered together the necessary baby clothes, got into his car, and dashed to the hospital where his wife was to be confined. But when he arrived there, he found that he had forgotten his wife.

nii k'ehgo nihaa hwiinít'j.

'Ááji 'ákódaat'ée ndi 'ólta'ígíí 'aghá t'áq' 'áníhósín. Kodóo 'éi haa shíí níidłqā' 'ólta' baa saad nihighą, ndi t'óo 'akónídadii'niihgo doo t'áa 'aaníí nihizaad bikéé' nisiidzj da. T'óo 'ákót'éego háadeiidzihgo 'áádóo doo ndi bée'hániihgóo nínáada'aldeeh łeh. T'áa 'aaníí 'áadadi'niigo yá'át'ééh. K'ad t'áa 'áníiltso 'atyah dōołniíh. T'áa danihighangóo ndi, 'ólta'diish t'éiyá 'ihoo'aah. Bilagáana bizaadish t'éiyá bits'áqđóo 'ihoo'aah. T'áa nihí danihizaadigíí chodał'j. Wáashindoon yi'oh neel'ánigíí t'áa nihí łahj' 'adiijah. Díigi 'át'éego baa neikaigo, 'ako binaadéé' dóó t'óo'déé' da 'at'qā dine'é danihíł'jigo 'ako t'áa 'aaníí Naabeehó dine'é wolyéii t'áa 'íyisíí 'ólta' deinízin lá daanigo 'ako t'éiyá bidziilgo diné nihíká 'adoojah. K'ad t'áa 'ákót'éhé.

The Arizona Supreme Court has ruled that Indians have the right to vote. In some parts of the reservation this matter has received a great deal of attention, but here in the western part of the Navaho country it has scarcely been discussed. I mean that there has been no one who has concerned himself strongly with the matter. We understand that the people living over in New Mexico have given it a great deal of attention. Literacy is one of the prerequisites for voting, but I note that even those individuals who have advanced educations, and who know English well, have been reticent about registering to vote.

Perhaps they are still suspicious of some features, or perhaps they are still examining this right to vote. As I think about it, perhaps they are still afraid of taxes that might be involved. As it is we pay sales tax in the various towns when we buy groceries and merchandise. That has affected us for some time. Another tax, property tax, does not apply to us on the reservation. Perhaps poll tax affects us — that is determined by the state. If we are required to pay it, we will do so. I believe it does not amount to much. Voting is in its initial stages for us now, but as time goes on it will assume increasing importance.

As we well know, the federal government has not provided sufficient schools for our children. It is possible that through voting we can make our voice heard in the State of Arizona. The voice of our Tribal Council is not heard; it is powerless.

White people here who work for the government can send their children in the fall to the state high schools. White voters are provided with high schools for their children. This is what I had reference to when I said that the vote could mean a great deal to us in the future. It is my opinion that you who can read and write should register to vote. The Democratic and Republican parties represent different groups, and we may come under Arizona State law — this I do not know. At present we are bound by laws promulgated by the federal government, and by the Tribal Council.

Education is the matter that holds us back at present. A great number of us have spoken over and over with regard to schools, but we merely express our views without getting solidly behind them. We speak, and then forget all about the matter. We should speak in truth. And we should help one another. Education is not restricted to the schools; it can take place in the home as well. And the English language is not the only medium for education; you can use our own tongue. We can make up in some part the shortcomings of the federal government. As we do thusly, people living around us

SILÁAGO BITAHDI BÍDAHOOŁ'AAHII T'ÁA DOO BEE NIHE'ÁDILÁHÍ

By Teddy Goldtooth, Tuba City, Arizona

Ła' siláago 'atah daniidłjł nt'ée' dóó ła' 'atah ndasiibaa'. Dóó ła' yá'át'éehgo nínáhaakai. 'Ako ndi ła' 'ádilááh t'éiyá bił nínáhi-soohkai lá. T'áadoo le'é diné binahagha' 'ádaat'éii da doo nihíł daniłjigóo bá háadaahdzih lá. 'Áádóo diné binahagha' baa na'al-deeh góne' ła' yah 'ooháahgo doo t'óo' na'al-deeh da danihi'di'nii ndi t'óo'góo hidołyeed łeh. 'Éi doo hoł 'íłj dago t'éiyá 'ákózhdooníł. 'Áádéé' yah 'anáhdáahgo ha'át'éego lá 'áníł'j. Kwii yee' hojooba' 'ádeiniidzingo 'at'k'i nida-hwiidłá danihi'di'niihgo shí lá 'éi doo hojooba' 'iinisin da ni dadohníł łeh lá. 'Éi doo 'áhánii da.

Ła' siláagodéé' dah ndahidiikaigo ndanihi-di'neestqā'. Ła' daats'í 'éi t'áadoo ndanihi-di'neestqā' da. 'Ako 'ádilááh wolyéhigíí t'áa géed nihidine'é bitaa deikaigo yá'át'éeh dooleet yéeni'. Díí k'ad nihidine'é daniłiini si-láago lá shíká 'adoolwoł ni daanigo nihich'j' choo'j ndayiiłdeetgo 'át'é. 'Ako yá'át'éehgo ntsideiikesgo haada nízahgóo bigháqł dadi-diiljah yéeni'. Kót'éego baa ntséskees shí. Shí díí níléi diné 'at'k'i néijahdi 'atah ti'hwiisé-nii'go 'ádishní. Ts'ídá ndahazt'í'j' shíł bée'hózin 'áadi. 'Ako t'áash 'ákót'éego níléi 'áadi 'ana'j bee 'ájł'ínéé t'áash 'ákót'éego hodine'é bee baa njigháa dooleet. 'Ako t'áa ní'igo yá'át'ééh. T'áadoo le'é bee tsi'na'aldeehii t'áadoo bee tsi'neikaigo. Kót'éego la' yá'át'ééh nisin, she'ashiiké. 'Áádóo ła' k'ad 'i-hoo'aahgóo náahidohkááh lá. 'Ániid ndaah-kaii. 'Áadi bídahool'aahii nizhónigo bídahool'aah. Kót'éego diné naatseed danihi'di-níigo 'áadi bídahool'aahigíí nihidine'é bitah ndahohkáahgo t'áadoo bee nihe'ádadiláhi. 'Índa níléi 'áadi tódiłhił wolyéii nihá 'qā 'ádaa-t'é. 'Ako 'éi lá kodi t'áa 'ákót'éego bee shá haz'áni, háálá siláago nishłj t'áadoo danohsiní. Naabeehó bináhasdzo wolyéii biyi' 'éi 'ákódaat'éhigíí doo bee haz'qā da. T'áa shíí 'aaníí t'óo'dóo níwohji' 'éi bee haz'q. 'Áádóo 'éi daasq. 'Éi nihíla.

Some of us were in the Armed Forces, and we took part in the past war. Some of us returned as good people; but there were some who came back as "smart-alecks." You are against Navaho religion, and constantly speak ill of it. You enter a medicine lodge and during the times when it is not proper for a person to go out, you get up and go out. Those who do that are those who have no respect for our religion. When you come back in people ask you why you went out. They say, "Can't you see that we are trying to save lives?" You say, "I've been through hardships in the war, so the devil with these little things." That is not a proper way to behave.

Some of us were given instructions when we were discharged (we were told how we should behave in order to lead a good constructive life). Some, perhaps, were not so instructed. Let's be good to our people. When our people need help they turn to the veterans. So if we try we can make ourselves useful. That's the way I look at it. I was among those who suffered in the front lines too. I know all about things there. But is it right that one should treat his own people as he treated his enemies over there? Let's stop it — all this wrongdoing. That's the way I think it should be, boys.

Some of you are just now entering the service. Learn all you can in the right way. You'll learn how to kill people in your training. But that doesn't mean that when you come back to your people you should practice those skills that you acquired during training on them. You have access to liquor there, but when you return home don't think you have the same privilege here. It is prohibited on the reservation to everyone. I guess it's all right if you want to use it off the reservation — it is up to you.

and noticing us will say that, in truth, the Navaho people desire education, and they will give to us their strongest support.

ADAHOONILIGII

Published on the first of each month at the United States Indian School. Phoenix, Arizona.

Address all letters to the Editor, 'ADAHOONILIGII. Education Office, Navajo Service, Window Rock, Arizona.

Subscription rate: \$0.50 per year. Make all checks and money orders payable to The Treasurer of the United States. PIHS 11 1 48 1600

Robert W. Young Editor
William Morgan Translator

NIHE'AZEE'ADEIL'IINII

By Max Hanley, Tuba City, Arizona

Naabeehó 'azee'adeil'inii nihitahgóó t'áá t'ahágo haz'á t'áá biyó bidahwiilzááh. Naabeehó 'azee'adeil'inii hazhó'ó 'azee' 'iit'ii dooleet'ígíí doo bééhózin da. 'Azhá n'léi háádéé' shíí yaa yikah lá ndi. Naabeehó Bilagáana bizaad doo yééhósinii, 'inda Bilagáanak'ehgo 'oodaát' doo bił bééhózinii, t'áá bíj' 'azee' bił bééhózinii 'éi t'éiyá yich'í' cho'oot'í. T'áá yoot'káat'gi, 'inda t'áá 'oo'áat'gi t'áadoo hoo'yání t'a' bide 'áhoot'íj' t'áá 'áko Naabeehó 'azee'adeil'inii naanish bidahidiit'ééh. 'Aadéé' nibi'didlóós, 'azee' 'iidool'íit' biniyé. Háálá díí 'azee'ígíí nanise' yits'áq'dóó 'iit'í. Nanise' behét'ól'ígíí. Doo nááná'ta' háádéé' da bił 'ahtahgóó, 'ániid 'azee' hahaa'snilgo 'áyiit'íj'í. 'Áko ha'át'éegi diné diniih yéegi baqah 'ál'íj' t'áá yá'át'ééh ninádahadleeh. 'Áko t'áá'tahágo haz'á 'éi t'éiyá doo bił bééhózin da. Ts'idá 'azee' yá'át'éehgo, chin baqah 'ádingo 'iit'íj' dooleet'ígíí. 'Éi doo hózhó yoo'íj' da. 'Inda 'azee' bee taah nákáahii chin baqah 'ádingo 'oolzin dooleet'gi doo yoo'íj' da. 'Azee' 'iit'íleeh yiniyé náhodiit'áahgo daní'tch'ishidéé' lq'í baa 'álah 'aleeh. Ła' t'éiyá t'áá hazhó'ó honeeni yigíí t'éiyá dayit'íj' yaa 'álah yileeh.

Bighangi baa na'adáa shíí t'éiyá baqah dah haz'áanii yá'át'ééh ndoodleet'gi yicho'oot'íj' t'eh. Haida léi' bich'ooni, ba'át'chini da t'a' baqah dah hoo'aahgo choo'í nayiit'leet' t'eh ts'íj' t'go yá'át'ééh ndoodleet'gi. 'Áko nááná'tahd'éé' 'ayóni danil'inii 'álah daaleehgo 'ákwii t'áá biyó t'a' niyit'chxqohgo yaa ndiidááh. 'Éi bi-niinaagogo doo bił yá'adaat'ééh da t'ahgóó. K'adgogo kódaat'éhigíí t'áá 'aháqah nahalingo ndadiits'íj'í 'adahwiis'áagóó. 'Inda 'azee'íit'íni nillini doo hazhó'ó 'iit'íj' dago t'áá yit' t'áadoo le'é baqahgi 'adaat'íi yaa yigáat'go j'ó 'éi nihá deidiits'a' dóó dayoo'íj' t'a'. 'Éi bi-niinaago t'áá biyó nihich'í' yaa dadooch'íj' t'óó nahalin. Doo hazhó'ó 'azee' 'áji'íj' dago t'áadoo 'ánit'íni hodi'doo'niit'. Díí la' t'áá 'i'yisíí naólni. 'Áádóó 'álah nda'adleehgóó t'a' t'áá yee nihich'í' háádaadzih. 'Áádóó t'a' t'áá nihí daah'í.

Ha'át'éegi da ndáa' da baa na'aldeehgo 'ákwii diné 'at'k'íj'íeé' ha'niih. 'Inda diné béesh da yee nda'ahineests'in ha'niih. Hwe'esdzáán názhneesxaal da ha'niih. Hoł ndzilghaal nt'ée'go 'azee'ál'íj'góó 'aho'doolt'í da ha'niih, 'akon. 'Áko díí nááná'tahd'éé' danil'inii la' t'áá 'i'yisíí ndayit'chxqoh. 'Áko díí 'azee'íit'íni nillnéé 'éi yá'át'éehgo hoot'áat' ndi yidoot'chxqot'ii kodéé' 'álah yileeh. Baqahági 'adaat'íi, tódiht'í da 'adaat'íi 'aadéé' yit' 'álah yileeh.

'Áko díí k'ad Naabeehó 'azee'íit'íni danil'ínigíí ha'át'éego lá doo 'álah nádleeh da lá? Bilagáana bitahigo la' t'éiyá 'azee'íit'íni danil'inii 'álah yileeh jini ha'niiigo naaltsoos bee ndanideeh t'eh. 'Áadi 'ákóhoolyéedi 'álah 'aleeh ha'niiigo 'ákóq' 'ahikáah t'eh. 'Áko 'áadi 'álah yileehgo, ha'át'éego 'ánáánál'íj' dooleet' díí, ts'idá haa yilyaago 'azee'ígíí bidziil dooleet' daanigo yaa yádaat'í t'eh. 'Inda nda'al-gizh haa shíí néelqá' 'at'q' 'áat'ee'íi haa yit'éego yá'át'ééh dooleet' daanigo yaa ndaa-t'íj'go díkwíí da dabii'kááh, 'akon. 'Aadóó yee tanáokah. 'Áko 'éi yik'ehgo ninádahat'a t'eh n'lááh bił dah nahaz'áqdi. Nihí la' díí Naabeehó nihí'di'nini nihe'azee'íit'íni la' doo 'adaat'íj' da. 'At'dó' bił dah ndahaz'áqgóó 'álah nádleehgo t'áadoo le'é nayik'í yádaat'ígo t'óó la' yá'át'ééh dooleet' nahalin. Doo 'adaat'ínigíí biniinaago la' t'áá hazhó'ó t'áá 'ádiighahigo, t'áá bí bintsékeesigíí t'éiyá bik'ehgogo la' t'óó 'ahayóigo 'at'q' 'adaat'éego 'ada'oot'íj'í. 'Inda ndahat'áahqani, 'at'q' 'at'éego dahataat' yéeni, t'óó yee da'ahididláash da'ahgóó. 'Ááji kójooyéhigíí kót'éego nahojit'áá lá, koji yee 'éi nt'ée', j'ó daanigo t'óó yee da'ahididláash, 'akon. 'Áko háidígíí lá 'i'yisíí yá'át'éehgo nahat'a dooleet' lá. 'Éi la' baqagogo díí k'ad kodóó háánoot'ánigíí la' t'áá 'i'yisíí doo deinizin da nahalingo yádaat'í. T'óó yaa daadlo ndahalin. 'Áko díí diné t'a' yá'át'éehgo ndahalinigíí hazhó'ó naaltsoos bá bik'áá' 'adaalyaagogo, náásgóó hodeeshzhiizh-góó t'áadoo t'ahgo 'ánááná'néhe yik'ehgo ndahat'a dooleet'. Kót'éego daats'í t'éiyá t'áá t'á'í ndoodleet'. 'Inda be'aze' dabizis shíí nizhónigo hasht'e dayóingo, 'inda t'ets'aa' 'azee' yee taah ndeikáahii chin da baqah 'ádingo 'adayóingo, kót'éego la' 'éi t'áá 'aaníí yá'at'ée' dooleet' nahalin, j'ó 'akon. J'ó hastóí ha'át'éegi da 'azee' 'ádiil'íit' bi'di'niihgo yighááh. Díí k'ad náhodiit'áahgogo n'lááh t'óó'góó ch'éghááh. Ní'lááh ha'qagóó tádighaah dóó 'áadi ha'át'íi shíí yaa naaghaah, 'akon. 'Aadéé' yah 'anádaahgo t'áadoo ndi bíla' t'a-

néigisí kwii 'azee' yich'í' ndaah. 'Azee' taah yikááh dóó t'áá 'áko 'azee' yit' náhodiich'í', 'akon. Ła' 'ázaiijih, j'ó 'akon, bíla' t'áadoo t'ánéigisí.

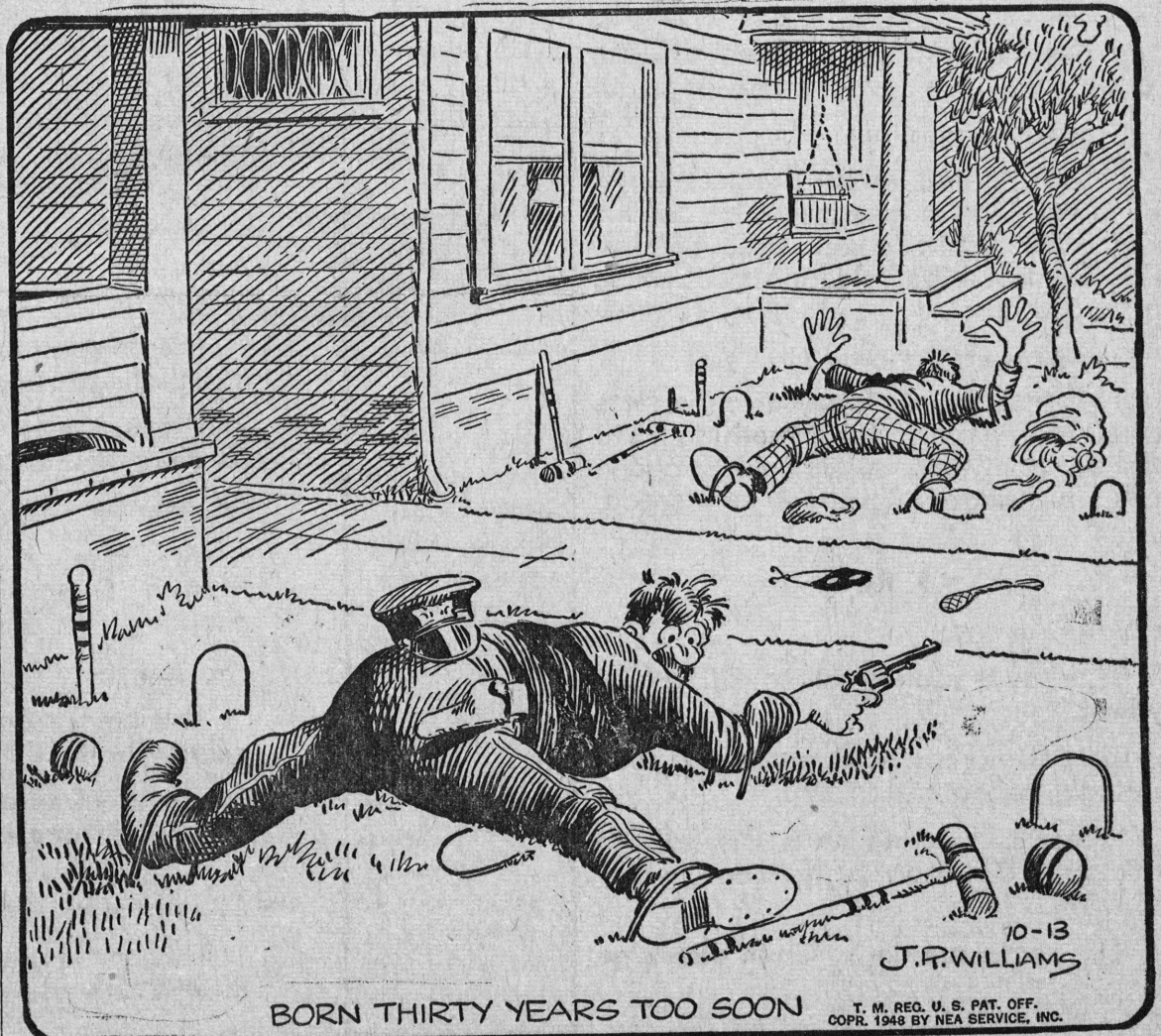
'Éi t'áá 'ákót'éego 'aadóó diné baqah dah haz'ánéé yidéidiikááh, 'akon. 'Áko t'áá 'éi la' t'áá 'áádóó t'áá yéigo baqah dah nááhoot' aah nahalin t'a'. J'ó t'a' kót'éego nihí' bééda-hózin. 'Áádóó bił béédahózinii t'a' kót'éego yee yádaat'í nihitahgóó. 'Áko díí chin ha'ninígíí t'áá géed nizhónigo 'azee' 'ahqah 'ádeil'íj'go la' ts'idá yá'át'ééh dooleet' yéeni. Kót'éego t'a' baa ntsideiikes, j'ó 'akon.

'Adahwiis'áagóó díí naaltsoos t'áá dinéj'í wólta'ígíí nihí' béédahózinii, hazhó'ó bik'ida-di'yooh'tíj'go la' nihitahgóó hastóí 'azee'á-deil'íni bee bíká 'anáhjahgo la' t'áá 'i'yisíí t'áá yá'át'éehgo náás yit'ih dooleet' nahalin. Kót'éego t'a' nihá baa ntsideiikesgo 'át'é t'a', shidine'ée, shahastóí, 'ahtah 'áásj'í'tóó. 'Ákwe'ée lá 'éiyá doo t'a' nihitahgóó yee nanihinitini da. Kót'éego 'azee' 'adaal'íj' dooleet' doo nihit'ni da. T'áá hazhó'ó t'óó hatsx'íj'go t'éiyá t'áá bihólnihgi 'át'éego baa yikah. Haa'ishq' díí k'ad 'adahwiis'áagóó díí naaltsoos deínót-ta'ígíí nihahastóí 'azee'íit'íni danil'inii bee bił dahot'ni' dooleet'. Haa yit'ée dooleet' náásgóó. Díí t'éiyá t'áá kót'éhégo bee hadeesdizh nisin.

The illiterate, unacculturated people are those that rely most on native medicine men. When one of them gets sick, day or night, he goes to a medicine man. The medicine man makes his medicine from plants and roots. Some make fresh medicine, while others carry it around in prepared form. And then this medicine is applied to the painful area, and the patient gets well. But one thing they do not know is the safeguarding of medicine in order to keep it free from dirt and contamination. They don't understand that. The medicine man doesn't keep clean the little bowl he carries to mix medicine.

When the medicine man comes to serve a patient, there are always many people who gather for fun. The patients call the medicine man to aid them in getting well, while the visitors only come to eat. Some raise a rumpus at the ceremony, and some medicine men only pretend. Some are in a hurry to be gone to some other

(Continued on page 6)



BORN THIRTY YEARS TOO SOON

T. M. REG. U. S. PAT. OFF.
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BILAGÁANA HAZHÓ'Ó BÍDAHWIIDIIL'ÁÁL

Bilagáanak'ehjí yáti'go ła' saad t'áá'á'í si'ánígíí 'áá'iyíłníníi haa shíí néel'á'í 'a'q'q'á'á'at'é. Díí 'áá'iyíłnínígíí hoł bée'hózingo doo nanitł'agóó bee yáti'ii dóó ła'da haná'at yee yáda'atł'go bée'hó-zínigo 'át'é. 'Áádóó díí saadígíí ła' doo ts'ídá saad 'ádaat'éé da ndi t'óó bee 'at'ch'i' yádaati'. 'Áko ndi naaltsoos bikáá' neii'níłgíí 'éi doo 'ádeitł'íi da. Díí saad bee yádaati' t'éiyá biniyéhígíí bíi-ghahgóó sq' naaznilgo kwii naaltsoos bikáá'.

Díí kwii Bilagáana bizaad bikáá' sinilígíí 'áá'iyíłníníi t'áá' diné k'ehjí baa hani'go bikáá'. 'Áádóó t'áá' 'éi saadígíí bee hada'iis-dzii'go bikáá', 'áádóó bíighahjigo dik'áago nda'asdzooígíí biyi' díí bee hada'iisdzii'ii 'ánínígíí t'áá' nihí bida'alyaago 'ádaah'le'.

Saad nááná'la' nil'íi ndi 'áá'iyíłníníi t'áá' bił 'aheelt'éhígíí 'éi dó' kwii dabikáá'. Jó 'éi 'at'ch'i' názhahígíí (.) bita' naaznil.

See page 4 for English explanation.

1. PEN

Saad **pen** wolyéii 'áá'iyíłníníi t'áá' 'a'q'q'á'á'at'é:—

1. **pen**: bee 'ak'e'elchíhí tóhígíí.

This boy is writing with a **pen**, Díí 'ashkii **bee 'ak'e'elchíhí tóhígíí** yee 'a-k'e'elchí.

2. **pen**: 'aná'ázt'i' hayázhí.

Pig **pen**, bisóodi **biná'ázt'i'**.

Chicken **pen**, naa'ahóohai **biná'ázt'i'**

The man penned the pig up in the pig **pen**, Hastiin bisóodi **biná'ázt'i'** gó-ne' bisóodi yah 'ayíłt'e'.

3. **pen*** (penitentiary): 'awáalya hótsaaí.

This man is in the **pen** (penitentiary), Díí hastiin 'awáalya **hótsaa** góne' sidá.

2. PATIENT

1. **patient**: bąq' dahaz'á'q' dóó 'azee' bąq' 'ál'íiníi 'óolyé.

The doctor is treating this **patient**, 'Azee'íł'íni díí **bąq' dahaz'áanii** 'azee' yąq' 'íł'í.

This man is a **patient** in the hospital, and the doctor is treating him, Díí has-tiin 'azee'ál'í **báhooghan góne' sití**, dóó 'áadi 'azee'íł'íni 'azee' bąq' 'íł'í.

2. **patient**: ha'ólní.

This little boy is very **patient**; when he is waiting for something he doesn't fret, Díí 'ashkii yázhí 'ayóo **ha'ólní**; t'áadoo le'é yiba' sidáago doo yik'ee ntseedáa da.

3. **impatient**: doo ha'ólníi da.

This little boy is **impatient**; he frets when he is waiting for something, Díí 'ashkii yázhí **doo ha'ólníi da**; t'áadoo le'é yiba' sidáago 'ayóo yik'ee ntseedá.

3. RUN

1. **run**.

This boy is **running** along, Díí 'ashkii **yilwoł**.

This river **runs** northward, Díí tooh nílíngíí náhookqsjigo 'íł'í.

Water is **running** from the hole in this pot, Díí 'ásaa' bigháhoodzánidéé' tó **naálí**.

The car is **running**, Chidí **diits'a'go** sizí.

This man's sore is **running**, Díí has-tiin bilood biyi'déé' his **naálí**.

This man **runs** liquor to the Nayaho from the outside, Díí hastiin tódiłhił t'ł'óó'déé' diné yitah **yinił'íih**.

This man **runs** a tractor, Díí hastiin chidí naa'na'í **neitbąqs**.

He **runs** a store in Gallup, Na'ní-zhoqzhídi naalyéhé báhooghan 'áhósín (**naalyéhé yá sidá**).

2. **run across**.

The rabbit **ran across** the road, Gah 'atiin **ha'naa niilwod**.

a. (happen upon; see).

I **ran across** a new kind of car in town Kintahdi chidí ła'ago 'anáánát'éé léi' **bik'iniyá**.

b. (meet unexpectedly).

I **ran across** my younger brother in town, Kintahgi sitsilí **bik'inishwod**.

3. **run an account**.

I **run an account** at the store, Naal-yéhé báhooghandi **shąq' hadaa'jil**.

4. **run after**.

My father **ran after** me to tell me to bring home the groceries, Shizhé'é ch'iyáan ła' nídíłjih níigo **shélwod**.

5. **run around with**.

This boy **runs around with** evil companions, Díí 'ashkii 'ashiiké doo yá'á-daashóonii **yíł naanáájah**.

6. **run around without** (go without).

This boy **runs around without** a coat even when it is cold, Díí 'ashkii dees-k'aaz ndi bi'éétsoh **t'áá gééd nidzit'i**.

7. **run down**.

This boy **ran down** the hill, Díí 'ash-kii dah yisk'id yąq'hdéé' **hadaalwod**.

This railroad track **runs down the** mountainside, Díí k'q' na'atbąqsii bi-tiin dził bąq'hdéé' **naát'i**.

My watch **ran down** because I didn't wind it, Shijóhonaa'éi t'áadoo níségiz dago yiniinaa **niil'la**.

The dog **ran** this rabbit **down**, Łée-chąq'í díi gah **bąq' niniyá**.

The car battery **ran down**, Chidí bi-jéi **doo bidziil da sil'í**.

8. **run for** (be a candidate for).

Mr. Dewey is **running for** president, Hastiin Dewey wolyéhígíí Wáashin-doondi sitíiníi dooleet **yiniyé tádíghááh**.

9. **run fast** (gain).

This boy is **running fast**, Díí 'ashkii **yéigo yilwoł**.

This clock **runs fast (gains)**, Díí ná'-oolkił **tsíł' naalkid**.

10. **run slow** (lose time).

This boy is **running slowly**, Díí 'ash-kii **doo hah yilwoł da**.

FALL AND WINTER OFF-RESERVATION JOBS FOR NAVAJOS

AGRICULTURE

ARIZONA—

Phoenix Area—families for VEGETABLES.
November to March.

Parker Area (Colorado River Reservation)—immediate year-round employment for men on CONSTRUCTION & SUBJUGATION. Opportunity for families to move down later.

CALIFORNIA—

San Bernardino area—immediate opportunities for single men and their families in CITRUS and GRAPES. Year-round employment, good camp housing, and schooling.

NEW MEXICO

Bluewater and Grants—families for VEGETABLE HARVESTING. October 1 to November 10. Opportunity for families to move to Phoenix area for winter employment in VEGETABLES with the same employers.

OFF-RESERVATION EMPLOYMENT

MEN

RAILROADS—

Denver & Rio Grande, Santa Fe, and Union Pacific are hiring now for fall work.

CONSTRUCTION—

Colorado River Reservation, Parker, Ariz., hiring immediately for year-round employment on remodeling of barracks and school buildings, road construction and subjugation. Opportunity later for bringing down families.

MINES—

Bingham Copper Mine, Utah. Year-round employment on railway-maintenance work in open pit mine.

FAMILIES

AGRICULTURE—

Arizona — November through February.

EMPLOYMENT OPPORTUNITIES AT COLORADO RIVER AGENCY, PARKER, ARIZONA

One hundred workers, single males, are needed immediately to work on subjugation and reconstruction of barracks and school buildings at Colorado River Agency, Parker, Arizona. It is expected that as soon as barracks are ready, families may join their men-folk. This is an opportunity for year-round employment on subjugation and construction. A list of jobs and wages is shown below.

Men going at this time will take their own blankets and cooking utensils and will cook for themselves. A trading post is located in the camp.

Please notify your local Navajo Placement Officer or the Placement Office at Window Rock if you are interested.

WAGE SCALE ADOPTED BY THE COLORADO RIVER AGENCY WAGE BOARD EFFECTIVE DECEMBER 29, 1947

	HOURLY	RATES
Mechanic, Automotive & Heavy Duty	1.65	1.40
Mechanic's Helper, Auto & Heavy Duty ...	1.20	1.05
Machinist	1.65	1.40
Welders, Electric and Gas	1.65	1.40
Carpenter Shop Foreman	1.90	

RAILROADS

Denver & Rio Grande Western) All hiring single men immediately. Santa Fe has all winter employment.

Union Pacific

Santa Fe

MINING

UTAH—

Bingham Copper Mine—year-round employment for single men on RAILWAY-MAINTENANCE WORK in open pit mine. Large Navajo group already employed. Bunk houses and mess-hall.

Ask your Navajo Employment Officer for information about wages, living conditions and dates of shipping on these jobs. Full information also at New Mexico Employment offices in Gallup and Farmington.

OPPORTUNITIES FOR NAVAJOS

Vegetables. California—year-round employment. Citrus. San Bernardino area.

WOMEN

DOMESTIC EMPLOYMENT

Good opportunities for single women in Salt Lake City, Phoenix and Los Angeles.

Ask your Navajo Employment Officer for information about wages, living conditions and dates of shipping on these jobs. For full information also at New Mexico Employment offices in Gallup and Farmington.

SKILLED WORKERS

If you are a Skilled worker and want a job, file your application with your EMPLOYMENT OFFICER or at the WINDOW ROCK EMPLOYMENT OFFICE. Numerous openings for skilled workers in Arizona, California, Utah, and other states where the Navajo Service maintains employment offices.

	HOURLY	RATES
Carpenter	1.70	1.45
Carpenter's Helper	1.20	1.10
Operators, Tractor 50 H. P. and less	1.25	1.10
Operators, Tractor	1.65	1.40
Operators, Motor Grader 35 H. P. or less ..	1.65	1.40
Operators, Shovel, Dragline or Crane	1.90	1.50
Oiler, Machine	1.20	1.10
Electricians	1.90	1.50
Electrician's Helper	1.25	1.10
Telephone lineman	1.65	1.40
Lineman Power	1.90	1.50
Lineman's Assistant	1.50	1.25
Lineman's Helper (Groundman)	1.25	1.10
Plumber	1.70	1.50
Plasterer	1.70	
Painter	1.65	1.40
Painter's Helper	1.20	1.05
Pipefitter	1.70	1.50
Truck Driver	1.00	.875
Truck Driver 6T to 15T	1.20	1.10
Jr. Laborer65	.65
Laborer	1.00	.875
Laborer, skilled	1.10	1.00
Laborer, leadman	1.30	1.15
Labor, foreman	1.45	1.30
Water Tender (Irrigation)		1.10

This clock **runs slow** (loses time), Díí ná'oolkití **doo hah naalkid da**.

11. **run in*** (be arrested).

In Gallup he was **run in** for drinking, 'Oodlág'go biniinaa Na'nízhoozhídi yah 'abi'doolt'e'.

12. **run into**.

The rabbit **ran into** the hole, Gah 'a'áqlwod.

a. (collide).

Two cars **ran into** each other, Chidí naaki 'a'k'ágh 'ahinoolchág'.

b. (collide with; hit).

The car **ran into** the rock, Chidí tsé yik'ágh yilwod.

c. (meet unexpectedly; happen upon).

I **ran into** my father in Gallup, Na'nízhoozhídi shizhé'é t'áadoo naínish-liigi bił 'a'k'ínisht'áázh.

d. (cost).

It **runs into** a lot of money to go back and forth to the hospital, 'Azee'al'i bá hooghangóó 'a'naájídaahgo béeso t'óó 'ahayói hats'ánidah.

e. (go in a car*).

I think I'll **run into** town, Kintahgóó shił 'adoolwoł nisin.

13. **run out**.

The dog **ran out** of the hogan, Łée-chq'í hooghan yiyi'déé' ch'élwod.

a. (become exhausted).

My money **ran out**, Shibéeso 'ásdijid.

I **ran out** of money, Shibéeso 'ásdijid.

b. (chase out; expell).

The policeman **ran** the hobo **out** of town, Kintahdóó siláago na'ałjidi baa ch'élwod.

14. **run over**.

The car **ran over** the dog, Chidí łée-chq'í yik'i ch'élwod.

15. **run through** (pierce).

A nail **ran through** my tire, Shichidi bikee' 'it'adaalkałi bighánijil.

16. **run up**.

a. (extend up).

This railroad track **runs up** the side of the mountain, Díí kə na'ałbaqsii bi-tiin dził baqə gódeg haazt'i'.

b. (accumulate).

The man **ran up** a bill for groceries and went away, Hastiin ch'iyáan bee t'óó 'ahayói baqə hadinoojilgo yóó 'íi-yá.

c. (chase up).

The dog **ran** the cat **up** the tree, Łée-chq'í mósí tsin yaqə hayineeshchq'.

Once my mother told me to **run** to the store and buy some yeast. I **ran** to a store where we **run an account**. On the way I **ran across** my younger brother. I kept on **running down** the road. First, a rabbit **ran across** in front of me. Then I **ran into** a man who was **running for** delegate. But I didn't stop running, because I was in a hurry. If it weren't that I was in a hurry I would have **run down** the rabbit I saw. Then I **ran into** a boy I know who was **run in** in Gallup for **running around without** shoes. Then I **ran past** a rock that my father **ran into** with his car before he had learned how to **run it**. When I got to the store I saw the man who **runs it** standing outside. I told him I wanted some yeast, and I wanted him to put it on our bill. He refused, saying that we had **run up** quite a **bill** already. So I paid for the yeast, and was going to buy some candy but I found that I had **run out of** money. So I **ran out** the door and **ran back** home as fast as I could.

Łah shimá naalyéhé bá hooghangóó ndiilyeedgo báah bił 'ál'ini łə' shá nánijáah shidíiniid. Naalyéhé bá hooghandi nihqəh hadaajil 'ákqə ndiishwod. Naalyéhé bá hooghangóó yishwołgo sitsilí bik'ínishwod. 'Áádóó 'atiingóoyishwołgo gah léi' shidááh gónaa dah diilwod. 'Áádóó hastiin léi' béesh baqə dah si'áni deeshłeel níigo yiniyé tádigháhqə bidááh nishwod. Ndi t'áadoo ninishtłə da, tsíłł nishłijgo biniinaa. Doo tsíłł nishłijgóó 'éi gah shidááh gónaa dah diilwod yéə shaa naaswod dooleet'nt'ée'. 'Áádóó 'ash-kii t'áa hwéehasin, łah Na'nízhoozhídi 'ajoodlág' lago hakee' t'áa géed naanijoolwołgo biniinaa shináat yah 'aho'doolt'e' ni', t'ah nt'ée' 'éi shidááh náajidzá. 'Áádóó dah náadiishwodigii 'éi shizhé'é chidí neilbaqs yihooł'aahgo 'atiin baqəgi tsé si'áqgo chidí yik'ágh yiyilbázéə biighahgóó ch'ínishwod. Hastiin naalyéhé yá sidáhigii t'óó'góó sizíł lago 'áadi nishwod. Báah bił 'ádaal'ínigii łə' shaa díinił dóo nihqəh hadaajil yéə shá bikáa' 'ádíilíł bidishní. T'áa 'iidqə' t'óó 'ahayói nihqəh haaajil, 'éi baq dooda shiłni. 'Áko t'áa shi bik'é na'nilá. 'Ałk'ésdisi łə' nahideeshnih nisin nt'ée' shibéeso yéə 'ásdijid lá. 'Áko t'óó ch'éenishwod dóo t'áa 'awoł bee hooghangóó nánishwod.

'Ałk'idqə' Bilagáana łə' Náats'ózi łə' binaalte'
Long ago white man a Japanese a his-servant
niłijgo bá naalnishgo haa'í lá doo 'áyooł'ijł da
he-being for-him he-working how not he-is-doing-to-him
nt'ée' jini. Łah Náats'ózi yéə bikee' haidiidlago
it-was it-is-said. Once Japanese the* his-shoes when-he-removed
Bilagáana Náats'ózi t'áadoo boo'ini díi kéhéə
white man Japanese without seeing-him these shoes
ni'ji' yil 'i'íłkaal jini. 'Áádóó bik'iji' tsask'eh Náa-
to-the-floor he-nailed-them it-is-said. Afterward bed Jap-
ts'ózi yikáa' nitéhéə łeezh yiih náayizhjaa' jini.
anese on-it he-lies-the-one dirt into-it again**he-put it-is-said.
'Áádóó t'áa łágqóó 'áyilł'jid jini. 'Áádóó bik'iji'
And many-things he-did-to-him it-is-said Afterward
Náats'ózi yéə t'óó hoł baa hojoba'í silłł jini.
Japanese the* he-is-sad he-became it-is-said.
'Áádóó Náats'ózi yéə 'ábijini, "K'ad doo haada
And Japanese the* he-said-to-him, "Now not in-any-way
nánideeshdlilł da, bijini jini. "Da' doo ni'ji'
again-I-will-do-to-you he-told-him it-is-said. ? not to-the-floor
shikee' bił 'anáa'díłkał da?" ní jini Náats'ózi
my-shoes you-will-again-nail-them? he-says it-is-said Japanese

yéə. "Dooda, doo 'anáadeesh'nił da," bijini jini.
the*. "No, not again-I-will-do-thus he-told-him it-is-said.
Da' bił' nishłéhigii doo łeezh biłh náahidíłjih da,"
? in-it the-one-I-lie not dirt into-it again-you-will-put,"
ní jini Náats'ózi. "Dooda, doo 'anáadeesh'nił da,"
he-says it-is-said Japanese. "No, not again-I-will-do-thus,"
bijini jini. "Łə'qə, shi 'ałdó' doo hasłł'ish bił
he-told-him it-is-said. "Very well, I also not mud with-it
gołwéeh ná náadeeshbish da," ní jini Náats'ózi.
coffee for-you again-I-will-boil," he-says it-is-said Japanese.
* "Afore-mentioned" would be a more accurate translation.
** "Again" because this is the second act, not because it is the second time he
put dirt into his bed.

FREE TRANSLATION

A white man once had a Japanese servant upon whom he was forever playing tricks. Once when the servant took off his shoes, the white man secretly nailed them to the floor. Another time the master put dirt in his servant's bed. And he played many other tricks on him. Finally, the Japanese became very depressed, so the white man said to him, "I won't play any more tricks on you." "You won't nail my shoes to the floor anymore?" asked the Japanese. "No, I won't do that any more," said his master. "And you won't put dirt in my bed any more?" said the servant. "No, I won't do that any more either," said the white man. "Well, all right then, I won't make your coffee with mud any more," said the Japanese servant.

TL'OHCHINIJÍ DINÉ KÉÉDAHAT'IINII BAA HANI'

BY HASTIIN BIYO' ŁÁNÍ YÉE BIYE' — RAMAH, NEW MEXICO

PART II

Nihí 'éi t'áá nílédéé' Gáamalii t'ah bítseedi kwii Tl'oh-chiní hoolyéegi kééhwit'íggo hoolzhiizh. Nt'ée'go nagháíí Shash Bitoodóo naat'áanii kéyahígíí bí nihí'doo'niid. Díí k'ad Tl'ohchiní hoolyéego kin shijaa'í dóo ha'a'aahjigo t'áá nízad 'áadi bá hodeesdzo. 'Áádóó 'e'e'aahjigo Naasht'ézhí bihoodzo bééhodiidzo. Kohgo bí, hashkééjii naat'ááh nilfinii hodoo'niid. 'Áko 'áádóó 'inda t'áá bíyó baa hááh hasingo nihich'í' ha'oodz'í'. 'Ei 'íiyisíí Tl'ohchiní hoolyééhédéé' tó ch'ínílnéé t'óó bíyó nihich'í' baa hóochí'. 'Áádóó díí Gáamalii danilfinii 'áldó' t'áá bíyó bilj'í' naagháagi da bee bída'jits'ihgo biniinaa níwohji' shádi'ááh bich'í'go nihídeideezyl. 'Áajigo bigháq' haníhídeideezyl.

'Áko tó nihá hááljigo bikiin haniit'ánéé doo deeghánígóó bits'áqj'í' 'anihí'doodzil. T'áá tó 'ádingóó nihí'ílnii'. 'Ei be'ak'id nahaz'áqgóó tó naazyínígíí t'éiyá bich'í' nihí'ílnii' nagháíí Dził Nineez hoolyé 'éi bich'í'go. Díí Gáamalii Dífchin (Tietjen) wolyéhéé 'éi 'ei k'ad kin sinilí dóo ha'a'aahjigo Tsékooh góyaa ninááná'ná. 'Éi shj'í' ákwii Wáashindoon bi-kéyah 'ta' náánást'áqgo 'ákwii ninááná'ná. 'Aadóó t'áá 'ei kin sinilí dóo 'e'e'aahjigo bikéyah 'anááhoodlaa. 'Áldó' shj'í' t'áá Wáashindoon bikéyah náánást'áqgo 'ákwii ninááná'ná. 'Áko t'áá bí t'éiyá Wáashindoon bikéyah naaznilgóó bí béé-dahózin. Nihí 'éi doo nihí' béédahózin da. Díí Gaamalii Dífchin (Tietjen) wolyéhéé 'éi 'ei shizhé'é nt'ée' haa'ish doo yil' tádí'ááz. Níléi t'áadoo le'égóó bí tázhdi'aashgo. 'Ákó-t'éego bíká 'anijilwo' nahalingo hoolzhiizh. 'Éi bideená naha-lingo díí tsékooh góyaa kéyah náhodii'ánéé haa yidini'áq lá. Díí níkéyah dooleet' hodíiniid lá, 'Áko bí 'éi k'ad kin sinilj'í' 'anáá'ná. 'Éi 'áádóó hanááná'ná' 'éi nagháíí náhookos bich'ijigo dził bine' gó'q. 'Éi 'áájí T'is Nitsaa Ch'éélj' hoolyé, 'ákwii ninááná'ná. 'Áájí shj'í' kéyah 'ta' hanáádeidees'í'go. T'áá 'áájí 'ta' kéedahat'íggo. 'Éi shj'í' yich'í' 'íiná.

'Áádóó Gáamalii t'áá 'ákwii kééhat'ínéé t'éiyá bí kéé-hwiit'íggo hodeeshzhiizh. Shizhé'é yéé kéyah haa deet'ánéé 'éi naaltsoos baqah 'ádin lá. T'áá 'íiyisíí naaltsoos bidziilii 'éi t'áadoo há 'álya da lá. T'áá hazhó'ó t'óó bee 'ééhózinígíí biniiyé t'áá bí yik'e'eshchj'igo hálák'e yíiltsooz lá.

'Aadóó t'óó 'ákót'éego hodeeshzhiizh. Nagháíí Shash Bitoo bich'ijí t'áá bita'gi Kin Naní'á hoolyé 'ákwii Bilagáana 'ta' naalyéhé bá hooghan 'áhoolaa. Tsédijj'í (Nutria) hoolyé t'áá 'áájí. 'Éi nahós'a'gi Kin Naní'á hoolyé. 'Ákwii háádéé'go shj'í' Bilagáana nilj'igo naalyéhé bá hooghan 'áyiilaa. Yaa ndilt'éego. 'Átk'is nidlj'igo. 'Ákwii díkwíí shj'í' binááhái. 'Éi Bilagáana t'ah doo la'í nenenéhéédáq'.

'Áádóó náás hodeeshzhiizhgo kwii Tl'ohchiní kin sinilígi naalyéhé bá hooghan nayiisnii'. 'Ákwii na'ílniihgo díkwíí shj'í' nináánááhái. 'Áko 'inda ninááhaaznii'. Díí Bilagáana naalyéhé bá hooghan 'áhoolaa yéé kéyah naaznilígíí 'ayóo bí bééhózin nt'ée' lá. Kéyah baa hwiinít'íggi t'áá yéigo yee nihiká 'análwo' nt'ée'. Kéyah binaaltsoos bidziilii nihá hadoo-nah níigo nihá yaa yinit'í' nt'ée'. Díí naaltsoos t'óó bee 'ééhózin ha'níigo nihaa yíltsooz yéé 'éi haastih dóo doo bidziil

da. 'Át'ah dóo doo 'ílj'í da dooleet' lá. 'Áko háadi shj'í' díí kéyahígíí nihigha deididoot'áat' sha'shin nihidíiniid. Kéyah tsékooh góyaa si'ánéé 'éi nihá yida'néet'áq, dóo naaltsoos yee nihaa yiníltsooz. 'Ákóq' háágóó shj'í' naaltsoos 'íishkaa. Níléi háadi shj'í' kéyah bee bídahólníihii naazhjéé' 'éi bich'í' níigo t'óó yee shí' náhálnih. Díkwíí náahaigo shj'í' díí kéyah binaaltsoos ná ndooltsos lá shidíiniid. Bí shj'í' daats'í 'áldó' t'áá 'ákót'éego kéyah binaaltsoos ch'ééh yíká 'áná'il'íjh.

'Éi 'aadóó díkwíí shj'í' 'éi náahaigo 'inda t'ah nt'ée' naal-tsoos 'ta' shí'álák'eeltsooz. Bí t'ah 'ákwii bighango baa níltsooz. 'Áko 'inda yee shí' hoolni'. Naadiin nínáánááhái 'inda naaltsoos naa dooltsos lá shidíiniid. 'Ákwe'é t'óó yaa ch'ídeeldo'. Ha'át'íishq' 'ákónízáádgóó náá'ootdij'í' dooleet'. Shí ndi 'ákónízáádgóó náá'aashdij'í' dooleet'ígíí doo bíighah da níigo t'óó yaa yidloh. Aadóó 'éi Bilagáana yéé bi'niitsq'. T'áá 'ákót'éego wónáasii' daatzsq'. Kojj' kéyah nihá yaa yinit'ínéé nihits'áq' dah diiyá silj'í'. 'Aadóó shí 'éi naaltsoos bee shá nihoot'ánéé ch'ééh shijaa' bíká dínish'áago hodeeshzhiizh. 'Éi kóhoot'éédáq' 'inda bina'idéet'kid. Naaltsoos naa dooltsos shi'doo'niid yéé hahgo lá hadziizh lá dishnigo bina'idéet'kid.

'Asdzání léi' naaltsoos yik'ida'at'chi'go nihaa níyáago 'éi nayidéet'kid. Chézhj'íh Deezlj'í' dóo naat'áanii dó 'áadi yil' naa'aashgo 'éi bináat' bina'idéet'kid. Naaltsoos t'ah nah-déé' shaa yíltsooz yéé bí'álák'éeltsooz dóo shá yinéet'í'í'. 'Át'ah 'inda la' naa náadooltsos lá. Naadiin náahaigo nílníí nt'ée' lá, 'éi náhást'éi náahaiídáq'. 'Áko t'ah doo 'áajj' 'íilkaah da lá. 'ta' ts'áadah náahai hadziizh lá shidíiniid. Lq'qá jó 'ákót'éé lá t'óó bidíiniid. 'Áko ndi díí tsékooh góyaa kéyah si'ánígíí bee 'ádaa náahweeshni'go t'óó naaltsoos 'ta' shá bik'í náá-áshchj'. Naaltsoos 'atsá yik'í sidáhígíí shaa dooltsos dishní dishnigo bee haaszíí'. 'Áko t'óó 'aajj' yee 'ahí' dahalni'go nt'ée' 'ádaani, 'áko lá 'éi bik'é na'iyilée dooleet' lá dashidíi-niidgo 'aajj' t'óó baa diilheel. Díí náahai ha'nínéé 'éi k'ad t'áat'á'í nináánááhái silj'í'go k'ad neeznáá náahai hadziizh sha-shin nisin. 'Áko doo daats'í 'ákóq' bíínishghah da nisingo bee 'ádaa ntséskees. 'Éi dííj'ígóó k'ad t'óó 'ákót'éego náás hool-zhish.

'Áko díí dził níit'aajj' 'íiyisíí nihikéyah yéé t'áá 'áhoo-dzaagóó bits'áqj'í' tó t'áá 'ádingóó nihí'ílnii'ígíí 'éi t'áá aaníí 'ákódzaa.

Hádáq' lá t'áá 'éiyá ndanihídíkidgo háádóó lá hanooh-t'áq lá. Háadi lá 'átsé ninoodéel lá nihí'doo'niid. Nihá ninádoolkah dóo nihá dínool'íj'í nihí'doo'niid dajiníigo t'óó baa dahojilni' ní'. 'Éi díí j'ígóó t'ah ndi t'áá géed nahalingo hoolzhish. 'Éi 'íidáq' nihikéyah nihá 'ta' yinééh nt'ée'.

Gáamalii 'ta' nihinant'a'í nilj'igo t'áá 'íiyisíí kéyah nihá yaa yinit'í' nt'ée'. 'Éi kéyah bee bíhólníihgo. Nihaa didoo-t'áat'. Nihá náhodoodzoh níigo yee yá'í' nt'ée'. 'Ákwii naal-tsoos bikáa'go daníil'í' nt'ée'. Ts'ídá koj'í' hoolzhishgo háadi shj'í' Gáamalii yéé chidí naat'a'í bí' bidah ch'éet'a' hodoo'niid. Kojj' kéyah nihá baa hwiinít'ínéé t'áá k'ínídláád nt'ée'. 'Éi 'áádéé' k'ad t'óó 'ákót'éego hodeeshzhiizh.

NIHE'AZEE'ÁDEIL'IINII

ceremony, while the people who hire the medicine man expect good, honest service for their money. This complaint against medicine men is becoming more and more common now, and many of the younger generation are frequent offenders in raising a rumpus at the ceremonies. People are going to get after medicine men and refuse to let them practice if they are dishonest. At gatherings, some people speak of these things to the people. One hears of fights at some Squaw Dances — fist fights and knife fights. We hear of people beating their wives. People like these ruin ceremonies. In most places the medicine men are not to blame, but the people who come from outside (the family). They bring whiskey to the ceremonies.

I often wonder why medicine men do not have a meeting to talk over these things. White doctors are reported in newspapers as getting together for meetings. They discuss appropriate medicines, and surgical procedures and methods. Our medicine men do not get together. If the medicine men would get together in their own communities to discuss things relating to their profession it would be better. Due to lack of inter-collaboration among the medicine men, they each have their own way of performing ceremonies. The result is that one says of another that the latter doesn't perform the ceremony

correctly. Thus they wrangle among themselves, saying "I'm right, you're wrong," etc. For this reason the younger generation laughs at native medicine. That's why they have lost faith and respect for it. Perhaps we should get the very best medicine man we know and put his way in writing, so that later on it will not undergo change. Perhaps that is the only way to bring all the divergent methods of performing ceremonies back to a single way. And he should keep his medicine pouch and mixing bowl clean.

You have all seen cases where medicine men come to perform a ceremony. Before he starts he has to go outside to urinate or something. Then he returns, handles and mixes the medicine, all without washing his hands. Then he samples it, after which he takes the medicine and gives it to the patient. The sick person may even get worse after that. Some people realize that, and talk about it. We wish the medicine could be prepared and handled in a sanitary manner.

You people in different areas who read this written Navaho, think over what I have said, and discuss it with your local medicine men. You can help them this way. No one ever teaches them about these things. In many cases medicine men want to get through the ceremony as fast as they can, and they never think of sanitation.

STATEMENT OF POLICY

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.

THANKSGIVING
DAY

NOVEMBER, 25



By Frank Goldtooth, Councilman, Tuba City, Ariz.

Niha'áłchíní danohłíníi ts'ídá t'áá 'ánółtso. Yá'át'éehgo sha'áłchíní 'íídoółtah, naaltsoos yíhwiidooł'áát, shíká 'anídoolwoł, ts'ídá t'áá 'awołí bee shíká 'análwo' dooleeł, shide 'áhoo t'éegi, ha'át'íi da bee shaa hwiinít'íigi yee shíká 'análwo' dooleeł, jó kódeiniidzin, 'akon, sha'áłchíní. Díí kwe'íigi ts'ídá t'áá 'anółtso baa 'ádahonohsin dooleełígíí biniiyé 'ádíshní. Da'íínółta'ii da'níłts'áá' da'ólta'góó 'adahi-soohkaii, 'índa ła' t'áá 'ahisookhai nt'éé', 'éi-díígíí ła' t'áá nihéédaałniih dooleeł. Ła' Bila-gáana niheda'asdzáán ndi 'áádéé' bił nináda-hohkáahgo kodi chodeiil'íi dooleeł. T'áadoo le'é ha'át'íi da yídaniihiyił'aah dooleeł. Ha'á-t'íi da 'at'qá 'ana'í danilíníi nihahastiin 'á-daahłe' 'asdzáńi danohłíníi, 'at'ééké danoh-łíníi kodi bił ninádahohkáahgo, kodi nihiké-yah nihá hasht'e dahale' dooleeł, dóó nihi-ghan da. T'áadoo le'é ha'át'íi shíł béeđaho-jísin shíł 'éi bee nihíká 'anídajilwo'go yá'á-t'ééh. Jó 'éi biniiyé nihaadaaní dajizl'íi. 'A-t'ééké danohłínígíí t'áá 'ánółtso 'ánihidishní. 'Ashiiké danohłínígíí 'at'dó t'áá 'ákót'é. Nihe-'esdzáán 'ádaahłe'ii kodi bił nináhóhkáahgo kodóo bił ndahoh'áa dooleeł. Bidziilgo bił

'Áádóó 'índa k'óó nihahatáál danil'íinii, j'ó 'éid'ígíí 'át'dó 'ákót'é. Díí nihahatáál nil'íinii doo 'ákwe'é 'íil'ínígíí doo 'íilta'ii, 'azee'íí'í'íni niidl'íinii nizhónígo 'íil'íi dooleet' níléid'éé' bik'ehgo yiikah yéé. Hastóí yá'át'éehgo ha'a t'íi da 'ádeit'íinii binahagha' yidísingo, binahagha' yá'át'éehgo t'áá 'a'fk'idáá' bik'ehgo náás 'ooldah yéé 'íí'í'íinii díí k'ad ts'ídá bídin hóyée'go 'át'é. Doo yá'át'éehgo 'íil'íi dago 'át'é. Nihinahagha' yéé t'óó bit' ndahwiiltaat nahalingo 'át'é. Ha'át'íi da doo bee yá'át'ééh yileeh da, 'akon. Ha'át'éegi da náhodiidlá-háq 'aad'éé' k'óó yee t'ódiłhił niigééh, 'akon. T'áá nihinéhégeehdi 'át'é. Ła' yish'íigo 'a-k'óó ndajiyéego 'át'é. Bilagáana da nihinída-yiyeehgo 'át'é. 'Áko 'éid'ígíí díí béesh baq dah naazn'íi daniidl'ínígíí diné binant'a'í daniidl'ínígíí t'áá 'áhoodzaadi nihits'ítke'é joonit' nisin. 'Éi dó' 'ákót'é. 'Áádóó níléi Wááshindoondi dah níjiztáanii t'áá daats'í 'ákót'éego kodi Naabeehó wolyéii bináhásdzo 'biyi'íi' Bilagáana t'ódiłhił neiyéego daats'í t'áá bee nahojis'á. 'Áko la' shí diists'a'go 'éi Bilagáana t'ah doo bee ba'deet'aah da. Béesh baq dah naazn'íi 'átah nádleełhi t'ah la' doo yee l'á da'a'leeh da 'éi 'ákót'éhígíí. 'Áko la' 'éi shits'ítke'é yee tsi'nídíkahígíí beego nahaghá-hígíí doo bit' danil'íi da nahalingo t'óó yik'í naajeeh nahalin. 'Índa béesh 'ádaat'éii da 'ahindayiilye'. T'áadoo 'é'él'ígóó t'áadoo le'é 'ahindayiilye'ígíí doo shíł yá'át'ééh da.

Another matter — our ceremonies. We do not perform them correctly nowadays. Let's get back on the right track, we uneducated ones, and do them right. Medicine men who know how to perform them as they were performed in the past are getting scarce. We do not perform them correctly now. We merely seem to kick our religion around nowadays. Nothing good comes out of it therefore. Whiskey is brought to the ceremonies. It comes in from the outside — it isn't that we ourselves go to get it. White people bring it in. I have seen them with my own eyes. Our Tribal Council is failing our young people by doing nothing about the liquor situation on the reservation. Does the government allow white people to bring liquor into the reservation? As far as I know, the Tribal Council has given white people no such privilege. And as far as I know, white people have received no such permission. Our young people get drunk and reject our religion, and they use knives on one another. It's wrong to use weapons on one another. You people in Washington, give these matters some thought. We want the peaceful conditions, and the respected religion we had in the past. I call upon you, our leaders in Washington, to do something about these things. I'm worried about my children. I'm worried about them when they run each other through with knives, and shed their blood at ceremonies.

'IHOO'AAH BEE NÁÁS YIIKAH DOOLEELII

By Adolph Maloney, Tuba City, Arizona

Yá'at'ééh niha'álchíní 'ólta'góó 'anída-haaskaagíí. 'Álchíní lq'í t'áá bí 'ólta'góó daanígó t'áá bí bíní' danilínígíí yik'ehgo 'ólta'góó 'aheeskai. Dóó haa shíí néeláq' ch'ééh 'ákóq' danízin ndi t'áadoo dadeeskai da. Niha'álchíní 'ólta' yich'í' dah yijahígíí 'éi ts'ídá baa 'ahééh hasin. 'Átk'idáq' 'ákódajit'íí laanaa. K'adshq' haa nízahgóó yíikah dooleet' nt'éé' daniidzin 'ta'. 'Áko t'óó bidááhánígó 'ólta'góó 'ahikááh. 'Ólta'í sání daniidlinii k'ad yee' 'índa t'ah jinooséet laanaa daniidzin 'ta'. T'áá 'álch'íídigó 'idahwiil'q'ígíí.

'Áko díí diné niidlinii t'áá niil'áá nt'éé' 'ta' 'ádadii'niigo 'ahéhee' Wáashindoon, nihá náahoo'á' da'ólta'dí. 'Ólta' dahótsaadi 'ah-góó 'at'q'q' 'ana'í danilínii t'éiyá 'aghá da'ólta' nt'éé'. 'Lahgóó 'ákódaat'éhéegóó diné t'éiyá bá dahoo'a'. Diné t'éiyá 'aláahgo 'á-néeláq'go ha'níigo 'ólta' bich'í' 'q'q' 'ádaalyaa. 'Éi baa 'ahééh daniidzin.

'Índa 'at'ééké 'híléi naakits'áadahígíí dajíí'ta' ndi 'ta' t'óó hooghangóó 'anijiikááh. 'Éi t'áadoo 'ádajit'íni dooleet' yéeni'. 'Adahwiis-'áagóó da'íinólta'góó 'ta' díí ghaai biighah da'oh'teeh. Dqajj' 'anáhoolzhiizhgo naakits'áadahígíí biighah da'oh'teeh doo leet'. Jó 'áádóó 'íhoo'aah wolyéi níwohji' bá 'anááhóót'í'. Doo t'áá 'ádijj' bá nihonit'í' da. Kodi nihide 'áadahoot'éhígíí beego 'at'ééké danoh'íinii 'altso da'íinólta'ii nagháíí Lók'aah Nteel hoolyéegi 'inááhoo'aah. T'áá diné 'a'níí'gi. 'Asdzání 'azee'adeit'íinii 'idahoot'aahígíí doo lá dó' 'ákwii t'óó 'adánááháníi da. Ts'ídá t'áá niil-'áá nt'éé' nihá yá'at'éehgo nihidine'é bee biká 'anidoohjah bídahoot'áq'go. T'áá díkwíi 'at'ééké 'ákódaat'éégóó da'íífta'. 'At'ééké danoh'íinii 'éidígíí bídahoot'áq'go nát'áq' nihidine'é bee biká 'anidoohjah bídahoot'áq'go. 'Índa t'áadoo nihá 'ata' dahane'é. 'Áádóó 'ta' nízadgóó 'ahohkáahgo 'áadi díkwíi da nihéedahahááh. 'Áko 'éi doo 'áádéq' 'ndanihí'ni' da 'teh. Nihighan yéq' 'éi yóó' 'adahi-doh'aah. Háálá kodóó hojizl'íí'goósh baa yizhdiyoonaah. Bilagáanaash jidooleet'. T'óó t'áá díkwíi da yiskánijj' 'hodine'é bich'í' nízhdéet'íí' ndi 'ta' 'ayóo bit' da'ííj. Nihidine'é t'óó bits'áq'j' dasidóo'íí'go 'éi diné 'ta' yik'ee 'ák'ida'adl'í. T'áadoo biniyéhé da lá 'ólta'í wolyéi daaní. T'áá 'ajiiskai nt'éé' háágóó shíí. Doo ndi naaltsoos 'áádéq' 'ádajit'íí da danihi-ní, 'akon.

'Índa diné 'ta' naazj' t'áá 'ádíghahígo 'ída-hoot'áq'. T'áá 'íiyisíí naakits'áadahígíí wolyéhígíí dóó yówehji' 'ajíífta' ndi, College wolyéi 'altso jíífta'go "degree" wolyéhígíí díkwíi da 'ajíilaa ndi bíhojiit'q'ígíí t'áá 'ádíghahígo bee hizhdeeznaadgo 'éi t'éiyá doo 'ajíífta' wolyéi da. Háálá doo 'ahji' diné bee biká 'ajilyeed da. 'Hodine'é doo bich'í' t'áq' nízhdéet'íí' da. T'áá sáhádi yisdá jíiyá nilj. T'áá sáhí yisdá 'ázhdooltj' wolyé. Diné bitaasháagóó diné lq'í 'ákót'éego yíndashídítkid. 'Éi 'ta' t'áá 'ákóq' t'áá ndajizl'íí' nt'é'ígíí 'éi doo bit' yá'adaat'éeh da. Jidoolqat' 'azee'ííft'íni t'áadoo 'ta' bíhwiizhdoot'áat da. Jidoolqat' 'ánihwiil'aahii wolyéi t'áadoo 'ta' bíhwiizhdoot'áat da. 'Éi 'ákót'é. Ts'ídá t'áá 'awol'í bee 'ádajit'íí 'teh.

'Índa haidáq' kodi nihitah náánit'í'. Diné t'áá yil'áá nt'éé' bikáá' yisht'ízhii Arizona yíi kée'hat'íinii k'ad naaltsoos 'ahi'nííft' bee bá hoo'a' nihí'doo'niid. Jó 'éi 'áldó' 'íhoo'aah bit' nt'í'. 'Ajólta'go házhi' bée'hojisingo t'éiyá naaltsoos 'ahi'nííft'í bee há haz'áq' dooleet' nihí'doo'niid. 'Éi 'ta' 'ákódeiidzaa. T'áá shog'

kónishéíigo ndadiit'áhígíí biniíft'aa 'atah nihí'hi' 'ádeiliyaa naaltsoos 'ahi'nííft' biniiyé. 'Áko naaltsoos 'atah 'adahaa'nil. 'Áko da'íinólta'ii 'aadéq' nináhiisookhaigo t'áá shíí 'éi t'éiyá baa naahkai dooleet. Níléi dahosiidljí-déq' ts'ídá k'ad 'índa 'ákót'éego bee nihá hoo-a'. 'Éi t'áá 'íiyisíí nihá yá'at'ééh hool'áagóó. Aadi da'íinólta'ii, 'idahoot'aahii bee náás wohkah dooleet.

'Índa 'ahgo nááhast'q' bich'í' náahoolzhish. 'Éi nihinant'a'í bée'sh baq' dah naaznili dabi-dii'nínígíí ninááná'nííft'gi. Diné yá'at'éehgo t'áadoo le'é yaa yinit'íinii, 'íífta'ii ts'ídá yeigo hádadóh'íí' dooleet. 'Índa 'ta' siláagodéq' ninádaahaaskai. 'Éi da 'ta' ndahidoo'niit. 'Éi daats'í t'áá yá'at'éehgo náás danihidoosh. Díí k'ad bée'sh baq' dah naaznili dajilínígíí 'éi 'ta' t'áá hazhó'ó t'óó jaa' dijoollí dajilj. 'Éi doo yá'at'éeh da t'óó nahalin. Níléi 'átah 'aleehgo t'áadoo le'é bidziilgo baa hwiinít'íigo t'áá hach'í' 'anáhoót'í'. Há 'ata' nááhání'go t'óó bee náás 'oolkií. 'Éi daats'í biniinaa doo ts'ídá náás diikáah da. 'Éi baq' da'íífta'ii, naaltsoos yéedahósini ndahidoo'niit. 'Azháq' lá t'áá bídin hóyee' ndi ni. T'áá ha'at'íi da bee 'atah dajilj ndi ndahodiyoohniit. T'áá shíí háadi da bídahwiizhdoot'áat. 'Índa 'aláq-jj' dah nánidaahii, ts'ídá baa dzólníinii, ts'ídá yá'at'éehgo sizíinii, Arizona yiyi'dóó naagháii kojí 'e'e'aah bich'íj' nihit' dah haz'ánígíí yíi-dóó naagháii 'ta' nihá ndadoot'éet. Hool-zhiizhdéq' Na'nízhoozhí nahós'a' dóó naat'áanii Nééz hoolyéhígíí bich'íj' t'éiyá 'ta' dah náhidinoohbiizhgo hoolzhiizh. 'Éi 'áájí nihigha-ndazh'dit'áahgo hoolzhiizh. 'Áko 'áájí t'éiyá t'áadoo le'é bá 'ta' yiniit' nahalin. T'áá 'áhání-góó da jí da'ólta'go nihá 'ádaalyaa. 'Ólta' dahótsaagíí da. 'Áko 'éi 'áájí yá'at'éehgo yee yikah. Nihíhée 'éi 'ákéédéq' yíikah kodi. Lq'í bee nihich'í' 'anáhoót'í' t'áá 'íiyisíí. 'Áko t'áá 'ánóftso Arizona bii' kée'hoht'íinii diné nihiláq'j' dah náádínódaa'íi baa ntsídaah-kees dooleet. Arizona yíi'dóó naagháii dadii-ní t'áá 'ániíftso. K'ad t'áá kót'éhé.

It is good that our children have gone back to school. Many have gone willingly. Many wanted to go, but there was no room for them. We are thankful that our children are going to school. Would that we had done that in the past — we would be ahead now. Some of us older people went to school, but now when we see the children going back, we wish we were school-age youngsters again — especially those of us who didn't get very far in school.

We thank the government for the added school facilities which have been made available to us. In some areas there were large schools where other people (non-Navahos) carried on advanced studies, and these have been made available for Navahos only in some instances. In some places they want more Navaho students. This we are grateful for.

Many girls, when they finish high school, merely return home. The completion of high school needn't be the end of your school career. If you don't want to go far away from your people, you could take such things as nurse's training right here at Ganado. Some of you who have entered on your last year of school might well think about this, because our people have great need. There are too few trained nurses. You can learn, and then you can help your people, and you will need no interpreter. Some of you girls go far away to school, and when you finish you refuse to come back home to help your people. Just because you have an education, you forsake your homes. For this reason some people feel that education is not good, because when the children go to school they never return home, often never even so much as write a letter. It is best to go home for a few days at least when you get out of school.

Some people get an education for their own benefit. They go to college and get a degree for selfish reasons. It is not with a desire to help their people. Such a person wants to save himself only. I am often asked about some of the people who have gone away and never been

HASTIIN 'ASDZÁNI BITL'AAJI'ÉE' YINI'JH JINÍ

Bilagáana hastiin léi' 'ashdladiin dóó ba'aan naaki binááhaigo 'adoogehgi shíí doo bíighahgóó t'óó 'asdzání 'ayaadi dabit'áaji'é-ígíí da'níbaalgóó yini'j'ghgo yaa naagháá nt'éé' siláago hadabidees'íí' lá jiní. Baa hwiinís-t'íj'dgo, t'áá 'aaníí 'ásht'í, ní jiní, dóó k'ad kóhoo't'éédáq' dóó wóshdég' díjdi neeznádiin dóó ba'aan tseebídiin dóó ba'aan naakigo 'asdzání 'ayaadi dabit'áaji'é'ígíí yineez'íí' lá jiní. 'Éi biniinaa 'awáalya hót'saagóó t'áá'á'í doodaii' 'ashdla' hwéedoohah ha'níigo bá nihoot'q' jiní.

A man was recently apprehended and jailed for stealing women's underclothing from clotheslines.



T'ah nahdég' díí naakaii 't'izhíni Yootóodi yah 'abi'-doolt'e' jiní, 'awáalya hót'saa góne'. T'áá 'ákóne' sá nidiyoothéet' bi'doo'niid jiní. 'Áádóó yá'at'éehgo 'awáalya'íí' díkwíí shíí binááhaigo t'óó bée'ílnii' jiní. K'ad kodóó k'éhózdón yínaat' dooleet' dóó naanish hánit'íigo bee 'ák'iyildziit' dooleet' bi'díniigo ch'ínált'e' jiní. T'áadoo ts'ídá nízad nihoolzhishí 'híléi Washington hoolyéedi na'ajidí naanish doo hádaat'ínígíí t'áá 'áhoodzaagóó ndaakaii 'atah nilj' lágo biniinaa 'áádéq' nábi'deedlózgo k'd Yootóodi 'awáalya hót'saa góne' yah 'anáadz'á jiní.

EXPLANATION OF PAGES FOUR AND FIVE

Many English words have more than one meaning, and there is a number of words such as run, get, take, etc., which are used with highly varied signification in numerous idiomatic expressions. Although some of these usages do not usually appear in the written language, they are widely used in the spoken form. We have presented several words and expressions of this type herewith, with examples and Navaho translation. It is suggested that children practice using these terms, and in order to fix in their minds the ideas conveyed they can draw a picture in the squares to illustrate each idea.

heard of. Some of us ought to take up the study of law and medicine to help our people.

Last winter the matter of voting came up. In order to vote, one has to know how to read and write. A lot of us with very little education were declared eligible, and we voted in the primaries. Never before have we had a chance to vote, but in the future your participation will increase — those of you who are in school.

And in the matter of electing delegates to the Tribal Council — we should take great pains to elect educated men, or returned veterans. They can make better leaders. The delegates we now have are, in many cases, unable to understand English, so much time is consumed in interpreting. Perhaps that is the reason for which we do not make more progress. And the Chairman — we should have one fully capable of carrying on the work; a man with a good background, one from Arizona — from over here in the western part of the reservation. We have always had chairmen from the Gallup — Shiprock area. They always talk us into things we do not want. So all the accomplishments are restricted to the eastern area. Day schools and boarding schools are close together over there, but we were left out on that score. We have many problems. So all of you who live in Arizona, bear this in mind — we all want an Arizona man as Chairman.